

1966
Hon. B. de Grey Bp. of Exeter
H. C. 26. 1

SERMON

PREACH'D in the
Cathedral Church at CHESTER,

ON
Wednesday, May 5, 1756;

BEFORE THE
GOVERNORS and other GENTLEMEN,

Concern'd in the Management of the

General INFIRMARY:

By *JOHN MAPLETOFT*, M. A.
Prebendary of *Chester*, and Chaplain to the
Right Hon^{ble}. Earl of GODOLPHIN.

Published at the Request of the *Governors.*

C H E S T E R.

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T O

Sir *Richard Brooke*, Bart. }
Trafford Barnston, Esq; } STEWARDS.
William Cowper, Esq; }

GENTLEMEN,

THIS plain Discourse, preach-
ed and published at your
and the concurrent Request of
the charitable Gentlemen of your
BOARD, is most humbly inscrib'd
to you by,

GENTLEMEN,

Your most obedient

And faithful Servant,

John Mapletost.

General Infirmary, CHESTER,

May 5th, 1756, GENERAL BOARD,



ORDERED,

***THAT** the Thanks of this Board
be given to the Reverend Mr.
Mapletoft for his Sermon, by him
preached before the Governors this
Day, and to desire that he will deli-
ver a Copy of it to the Secretary,
in order to be printed.*

Richard Brooke, Chairman.

*Thomas Crane,
Secretary.*

1756 May 5th



ECCLESIASTES, *Chap. xi. Ver. i.*

*Cast thy Bread upon the Waters,
for Thou shalt find it after many
Days.*

IT may justly be thought a very superfluous and unnecessary Attempt in me to discourse on the Duty of a liberal and extensive Charity, supposed to be implied in these Words, before a great Part of this Audience, who, by what they have done, and by what they daily do, have given evident Testimonies of their already abounding in this Grace; a Grace not only of high Value in itself, but that adds Value to every other Grace; that generally procures the Love and Esteem of Men, and always, the Favour of Almighty God.

BUT tho' Admonition upon this Subject may not be wanting to some, yet it will not be improper

John MacGregor

And Michael Servant

Your most obedient

GENTLEMEN

TO YOUR GR

BOARD is most humbly informed

the humble Gentlemen of your

and the same Gentlemen of

ed and signed at your



THIS is to certify that

the same Gentlemen of

and the same Gentlemen of

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Practice of CHARITY, that Branch of it more particularly, ALMS-GIVING: And this Consent of theirs is well supported by the following Verse; *Give a Portion to seven, and also to eight*; (a certain Number being named for an uncertain) where Allusion is made to the antient Manner of Feasts and Entertainments, when they used to distribute Portions to their Guests, and send to the Poor. — In the Margin of our Bible it is exactly from the Hebrew, *Cast thy Bread upon the Face of the Waters*: And the Greek Translation by the Seventy is literal with the Original. — Our old English Version hath it, *upon wet Faces*; meaning, upon Faces watered with Tears; Give Bread and Relief to comfort those, who are ready to weep through the Distress and Miseries they groan under, of whatever kind they are. — Some have observed that by *Waters* is sometimes in Scripture meant Multitudes of People, *Revel. xvii. 15.* and therefore understand the Preacher to exhort us, not to confine our Charity to a Few, but to dispense our Good Works and Alms-Deeds to Many, as many as our Abilities, consistent with the Care we owe to those, whom Nature, Reason, and Religion call upon us to give the Preference to,

proper to inform others of their Obligation to this Duty at large, and to excite them to join in the Exercise of it in that particular manner we are now assembled distinctly to recommend.

IN hope of doing this, I will in the first Place inquire into and endeavour to explain the Precept contained in these Words of the Royal Preacher, *Cast thy Bread upon the Waters:*

Secondly, I will consider what we are to expect from the Promise annexed, as a Motive and Encouragement to our Obedience to the Precept; *for Thou shalt find it after many Days.*

First then; the Precept is, *Cast thy Bread upon the Waters.*

THE Expression is figurative and dark; and therefore it is not easy to determine at first sight what Duty the Words may refer to. Hence, Interpreters, both antient and modern, have differed in their Translation of them, and have varied in their Conjectures as to the Grounds and Reason of the Expression; tho' at last all of them agree in understanding them to be an Exhortation to a free, generous, and diffusive Practice

those Rules are Exemplified in this particular Form of Charity now under Consideration.

BUT before I speak of the Rules deducible from the several above Expositions of the Words, it will be necessary to lay the Foundation, and shew the Obligation that all Christians are under to the Performance of this Part of the Duty of Charity.

THAT giving Alms to the Poor and Indigent is a requisite Duty, and not an Arbitrary thing (as some are ready to plead in vindication of their own Neglect of it) that may be done or omitted at our own Will and Pleasure, can not but be known to all, who know any thing of our Holy Religion. In the Caution that our Lord gave to his Disciples to take Heed that they did not their *Alms* before Men to be seen of them, *Matt. vi. 1.* Some good Copies read it their *Righteousness* before Men: * And a very learned Critic doth not scruple to say, that the Original Word translated by us *Alms* crept from the Margin of some Manuscript into the Text in the room of that Word, which always signifies

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Righteousness

* See Note upon the Text in *Kuster's* Edit. of *Mt's* Gr. Test.

to, can possibly reach. — Others again think, that by being bid to *Cast our Bread upon the Waters*, we are taught to let our Charity be always flowing as the Waters are. — Lastly, by *Waters*, some understand a moist and well watered Soil, Grounds on the Sides of *Waters*, where every thing that is sown or planted is sure to thrive and flourish; as the Psalmist elegantly describes the Prosperity of that Man, whose *Delight is in the Law of the Lord; He shall be like a Tree planted by the Water-side, which will bring forth his Fruit in due Season.* The seasonable Overflowings of Rivers, as remarkably that of *Nile* did, do so enrich their neighbouring Lands as to make them produce an Increase in vast Abundance.

I might still multiply variety of Opinions concerning the Ground and Reasons of the Expressions in the former Part of my Text; but all of them tending to the same Purpose, I shall add no more. Neither would I have named these, did they not suggest to us some useful Rules in dispensing our Gifts of Charity, and lead us to observe, as we go along, how aptly those

which the Lord thy God giveth Thee, Thou shalt not harden thy Heart, nor shut thine Hand from thy Poor Brother, v. 7. But Thou shalt open thine Hand wide unto him, and Thou shalt surely lend him sufficient for his Need in that which he wanteth. v. 8. Thou shalt surely give him, and thine Heart shall not be grieved, when Thou givest unto him. v. 10. And v. 11. Therefore I commanded Thee, saying, Thou shalt open thine Hand wide unto thy Brother, and to thy Poor, and to thy Needy in thy Land. — After Moses, God commands his People by the Prophets, to deal their Bread to the Hungry, and to cover the Naked with a Garment, to strengthen the Hand of the Poor and Needy, to relieve the Oppressed, and to shew Mercy. — If we go on to the Gospel, which is eminently stiled the Law of Love and Charity, we shall find That abounding with the most explicit and earnest Injunctions to the Exercise of this Grace; with Powerful Reasons assigned why they oblige to a Performance of them, and with Encouragements of Obedience to them by Promises of a Reward of the most exalted and perfect kind. Give, and it shall be given You, was an Admonition of our Lord's in a Discourse to his Disciples, as recorded by St. Luke Chap. vi. And Chap. xi. v. 41. Give Alms of what

Righteousness. So that if Alms be Righteousness, they certainly carry an Obligation with them, and therefore the Omission of them is an Injury and a Sin: The Poor have a Title to them, and we are guilty of Injustice and Unrighteousness in totally withholding them. The same Sense is likewise given of the Word in other Parts of Scripture, where by the Righteous is often meant the Bountiful Man.

FROM the express Precepts likewise, that injoin these Acts of Charity, nothing can be plainer, than that they are Indispensible Duties, such as cannot be left undone without an absolute Denial of God's Authority, and an insolent Contempt of his Commands: For no one Duty in the Scriptures is more highly commended, more frequently commanded, with greater Variety of Motives enforced upon us, and the Neglect of it more severely threatned, than This is. In the old Law, which in some Instances is more confined in its Notions of Charity in the full Extent of it, than the Gospel is, the Precepts for distributing to our poor Brethren are very express, numerous, and emphatical. It is enjoined four times in a few Verses, *Deut. xv. If there be among you a Poor Man of one of thy Brethren within any of thy Gates in thy Land, which*

Choice and Liberty whether You will or will not perform it ; but that it is in the plainest and strongest Terms exacted of You, and that on the due Execution of it Your future Happiness doth depend.

IF then the Law of *Moses*, the Admonitions of the Prophets, and the Commands of our Saviour carry any Weight and Authority with them, the Exercise of this Virtue of Charity, is a Duty not to be dispensed with, or neglected : Well therefore it deserves our serious Attention to the Manner how we may most acceptably fulfil it. This, I presume, the Rules suggested to us in the several Constructions given of the former Part of the Text, which I now return to consider and apply, will help us to do.

Cast thy Bread upon the Face of the Waters : Give thine Alms freely and liberally, as void of Expectance of Requital from them on whom You bestow them, as the Man is of a Return from that Seed, which he scatters upon the Waters where it can take no Root, nor reward him with any Produce to his own present Profit and Advantage. From this Exposition it is easy to infer, that the Spring, from which our Gifts of Charity arise, ought to be pure, and clear, from
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what You have. Give Alms; Provide Yourself Bags, that wax not old, a Treasure in Heaven that faileth not. Chap. xii. v. 38. Several more Commands of our Blessed Saviour to the same Purpose might be added.

THE same Spirit of Charity breathes in all the Writings of the Apostles. With what Zeal doth St. Paul bid *Timothy to Charge them, who are Rich in this World, that they be Rich in good Works, ready to distribute, willing to communicate; laying up in Store for themselves a good Foundation against the Time to come, that they may lay hold on Eternal Life?* And to Titus he speaks with an Apostolical Authority. *I Will, that Thou constantly affirm that those, who believe in God, be careful to maintain good Works.* And the Author to the Hebrews urges an Argument of great Force why they should comply with his Advice *to do good, and to Communicate: For with such Sacrifices God is well pleased.* Chap. xiii. v. 16.

No more Texts need be named to satisfy those, who profess to believe the Gospel, to live by its Rules, and to hope in its Promises, that This is a Duty not subject to your incertain Humors and Caprice; not left to your own Choice

ciple presides and rules, but break out for the Benefit of others, of all such Objects especially as stand in more immediate Need of it, and we are capable of doing Good to. The Good Heart will sanctify the Act, but it is the Act that must evince the Good Heart to be in us of a Truth, *For if a Brother or Sister, as St. James argues, be naked or destitute of daily Food, and one of You say unto him, depart in Peace, be you warmed and filled* (Expressions of a kind and charitable Temper) *notwithstanding ye give them not those things, which are needful to the Body, what doth it Profit?* So that Charity, as the same Apostle says of Faith, if it have no Works, is dead, being alone: Dead, no doubt, in all those who are of Ability, but do not manifest it by Works; but alive in those, who have the Will but want the Power of exhibiting it.

How conformably with this first Construction of the Precept this Excellent Charity was begun, and is carried on, I need only in a few Words to observe. The first Benefaction of Him, who upon this Occasion ought to be spoke of with Respect, was an Act of pure and perfect Charity, that could not possibly have any other Aim in it, than that of doing Good.

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the Mixture of all interesting Considerations except the Hope of being recompensed at the Resurrection of the Just. When worldly private Views and selfish Schemes lie at the Bottom of our Acts of Munificence, they lose a great Part of their Value, and the whole of their Virtue. The Receivers indeed may be cherished and comforted by them; they may be profitable to those who wanted them, but of no Profit to him who distributed them, unless they be intirely free from that base Alloy of hoping to receive as much again, and unless they be accompanied with the Spirit of Christian Love and Charity to our Poor Brethren in regard of the Commandment of God. It is St. Paul's Distinction, *tho' I bestow all my Goods to feed the Poor, and have not Charity, it profiteth me nothing.* 1. Cor. xiii. 3. The liberal Hand may distribute largely and widely; but it is from the charitable Heart that deviseth charitable things, without mean and low Prospect of a reciprocal Retribution that our Benefactions derive all their Worth and Excellence.

BUT notwithstanding in this Respect, Charity must begin at Home, yet it must not end there. It must not confine itself in our own Breasts, neither will it, where that Good Principle

serve? May the Great Rewarder of all his Faithful Servants Recompence you for this your Labour of Love!

THE next Exposition of the Precept is, *Cast thy Bread upon wet Faces*, meaning Faces watered with Tears, 'which Extremity of Distress, Pain and Anguish of distempered and disabled Bodies will forcibly extort from the most Manly Courage, and firm Resolution, especially where the Circumstances are too narrow to purchase even a Trial for Ease and Recovery. Is there any Sorrow upon Earth like unto this Sorrow? Will not the stoutest Heart melt under the feeling of such grievous Afflictions, as must make even the Healthy and Strong shudder at the bare mention of? These deplorable Wretches call loudly for the most speedy Remedies and Relief that can be had. And Praised be God for it! Your Bounty hath provided them.

As many Instances of Recovery from those Maladies, that are proper to be admitted into, have been sent out of this House, as could reasonably be expected in the short time of its having subsisted: And indeed nothing less could be expected from the Skill and Assiduity of the

THE same Charitable Temper and Principle, it may with good Reason be believed, actuated those liberal Contributors, who with such Zeal and Chearfulness added to the Original Bounty as to give Proof of their having been ready for the good Work many Years ago, and that nothing was wanted to set it a-going, but a more early Hint and well-timed Proposal.

THE willing Mind likewise shewed itself in very extraordinary Acts of Beneficence from the Worthy Representatives of this City, and from several of the Inhabitants in it; from all Quarters of the Country, and from Persons of almost all Opinions and Denominations; insomuch that a perfect Unanimity and Harmony was happily seen in Favour of this Comprehensive Undertaking.

AND what else but the same benevolent Principles can influence those who employ so great a Share of their Time and Thoughts in their good Ordering the Affairs of this House, as to give full Satisfaction to all concerned in the Support of it, that no Part of their Benefactions are Misapplied or perverted to wrong Uses, but that they serve those Purposes, and those only, they are given and intended to serve

our Saviour, *to give to every Man that asketh of them.* Let us therefore consider to whom this Direction in its full Force and Extent may principally relate. And they are certainly the Possessors of large Estates and plentiful Fortunes, who without taking from the Necessaries, Conveniences and Comforts of Life, or even from the Support of the Rank and Station the Providence of God hath placed them in, have a large Superfluity to spare towards the Relief of Multitudes in Want. Of such it may well be expected and demanded by Him, to whose Bounty They owe all that they have, that as they have *freely received they should freely give.* These have no Plea to urge from the Fear of impairing their Circumstances, or impoverishing their Families by diffusive Deeds of Charity; since out of their Abundance numberless Objects may be freed from great Distress, and from the severe Pains of Cold and Hunger. And this one might reasonably hope to see were the vast Sums that are expended at Luxurious Tables, and upon the vain Pomp of Publick Appearance, in idle and often sinful Diversions, contracted or forbore. Every one of these Indulgences are a sore Enemy to Charity. How destructive then must the united Force of them

several Professors in Medicine and Surgery (God blessing their Endeavours) who diligently and daily give their Gainless Aid and Attendance.

THE Sickness and Disorders of the Soul, contracted by wilful and habitual Sin, and these are often seen to wet with Tears the Faces of conscious Transgressors, find likewise within these Walls Remedies suitable to their respective Cases and Complaints. The Pious Dispensers of God's Holy Word and Sacraments, resident in this City, do daily and voluntarily perform the Offices of Religion both with the Living and to the Dying.

THE two following Interpretations of the Precept have so much of the same Meaning in them, that they may not improperly be joyned together: Since if the One calls upon us, not to confine our Charity to a few, but to extend it to Multitudes; and the other, to let our Charity be always flowing as the Waters are, they point out to us One and the same Rule, which yet must necessarily be understood with some Restriction. Few are able to stretch out the liberal Hand to Multitudes, or to let their Charity be perpetually flowing, or in the Words of
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first Seed was sown in, proved to be so fertile, as to invite and encourage other Husbandmen to throw a good Proportion of their own into the same Spot, where it is grown up, and *shooteth out great Branches so that the Fowls of the Air lodge under it.*

HAD not the first charitable Benefaction to this Hospital fallen into good Ground, into Hands and Hearts well disposed to join in the Cultivation and Improvement of it, it could never have grown up to such Perfection, as to afford Shelter and Comfort to so many, who now find both under its Shade and Covering. From so good a Beginning, and from so Extraordinary Progress in this short Space of Time, reasonable Hopes may be entertained of seeing it thrive and prosper; that its Bounds will be enlarged, and that it will become capable of receiving greater Numbers into a Convenient and well accommodated, not elegant and Sumptuous Lodging. An Expensive and politely Adorned Hospital is just the same, as Rich and Fine Cloaths put upon the Back of a Beggar, by whose Dress, that which was designed for the necessary Support of other and more Objects is too often lessened and perverted.

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be to this Virtue? Covetousness itself is scarce a greater Hindrance to it, than Profuseness and Prodigality. But this Remark must not be farther insisted upon here, where the Generous Bounty of the Rich and Wealthy to this Hospital hath made it capable of relieving Multitudes from Misery, and do enable it to keep the Stream of its Charity continually flowing.

THE last Interpretation of the Text understands *Waters* to mean a moist and well watered Soil; Grounds on the sides of Rivers, where, whatever is sown or planted generally thrives well and flourisheth.

By the Backwardness that many shew to part with a small Alms to the Poor and Needy, their private Opinion seems to be, that what is thus disposed of is lost and thrown away; at least this Apprehension serves for a Pretence to withhold their Bounty, and to reject all Solicitation to it. But yet our Experience will convince us, that a Gift of Charity, especially when wisely and well adapted to a Publick Good, is often seen to increase and multiply; like the Seed sown in a fruitful Soil, it grows up and affords a plentiful Crop. An happy Instance of this we have before us. The Soil that the first

of Hope are given to the Charitable Man, that he shall receive singular Blessings even in this Life, from the many Promises in Scripture made to this Grace. *Blessed are the Merciful, for they shall obtain Mercy. He that hath a Bountiful and Liberal Eye, shall be Blessed. For this Thing, viz. for opening thy Hand wide to the Poor, the Lord thy God shall bless thee in all thy Works. Deut. 15. And Isaiah 58. If thou draw out thy Soul to the Hungry, then shall thy Light rise in Obscurity, and the Lord shall guide thee continually.* Neither are these Blessings confined only to the Righteous Man's Person, but will reach his Posterity; *for his Seed shall be Blessed. Psalm xxxvii. 26.*

WERE we as exact in our Observation in our Days as *David* was in his Time, I am persuaded, We should declare with Him, that We *had never seen the Righteous, or Bountiful Man forsaken, nor his Seed begging their Bread,*

IT is no uncommon thing to see the Families of the Extravagant, and Voluptuous, of the Unjust and Unmerciful, reduced to a low Condition in Life, and their Posterity almost wanting the Crumbs that fell from their Fathers Table; But Instances of this shocking
Nature

THE several Expositions of the figurative Expression in the first Part of my Text, with the Application of them to our present Purpose, have engaged me to stay so long upon them, that to avoid being tedious, I shall be shorter upon the last Part of it, which assures us; that for the free, liberal, and disinterested Distribution of our Alms, we shall receive a Reward; *Thou shalt find it after many Days.* That it may be deferred a-while, yet it is as sure to come, as the present Instant of Time now is. God hath engaged himself by Promise to bestow it, and this Engagement He sometimes fulfils in this World, and no doubt, would oftner do so, was this the proper Place for a full and complete Recompense: But because the greatest temporal Reward must fall infinitely short of supplying perfect Happiness in this disturbed State of Things, and can be of no longer Continuance, than our Stay here is, and must consist chiefly in the unsatisfactory Enjoyment of the Goods of this Life, therefore the All-gracious God hath discovered to us a better and more consummate Reward, that will amply compensate our Obedience, and last to all Eternity. However, tho' an Everlasting be the principal Reward to be considered and pursued by us, yet good Grounds of

hath said it, and He will repay him; often in this World, but if not always in a visible manner here, yet without Fail in the World to come. The Delay of it is no Reason to distrust the Accomplishment of the Promise; *For God is not unrighteous to forget your Work and Labour of Love, which ye have shewed towards His Name, who have ministered to the Saints and yet do minister.* Neither will it prove either a Discouragement or a Disadvantage to the Righteous and Merciful Man to have his Reward deferred for a few Years here, Assurance being given him, that, at his leaving this World, he shall go away into Life Eternal. If then the Exercise of this Grace of CHARITY hath a distinguishing Pre-Eminence given to it, among the other Virtues required by the Gospel, and is especially conducive to our Everlasting Welfare, is it not our truest Wisdom, doth it not deserve our most attentive Thoughts, and demand our strictest Care to maintain Good Works, that so with *Cornelius's* our *Alms may be had in Remembrance in the Sight of God?*

To conclude; You have now before You an Opportunity of shewing Mercy and Compassion, not to one single necessitous Person, not to the sturdy, idle, deceitful Vagrant, but to an unknown

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Nature are very rare (if ever) to be seen in the direct Descendants of the Temperate and Frugal, the Upright and Charitable Man; and when ever this doth happen, it is for the most part visibly owing to the Degeneracy of the Children, who forsaking the virtuous Examples of their Parents, forfeit by their own Vices all Title to the Promises made to the Offspring of the Pious and Bountiful Progenitor. Where this is the Case; when the personal Iniquities and Impieties of the Children render them unfit Objects of those Divine Favours and Blessings, that otherwise they would have inherited by Virtue of God's Engagements to the Charity and Piety of the Parent, the God of all Truth, without the least Impeachment of his Veracity is discharged from his Promise, That being not absolute, but conditional, as all the other Promises of the Gospel evidently are: God obliges Himself no farther by them on His Part, than as Man performs his Share of the Condition implied in them: And if that be faithfully and sincerely fulfilled, we may then plead a Right to the Reward, not on the Score of our own Merit, but on the Account of the Divine Promise. On This the charitable Man may with unquestionable Security rest his Hopes. God hath

can turn a deaf Ear to the Cries, and hold his Hand from communicating a Share towards asswaging the Pangs of those who labour under such complicated Afflictions?

BUT the more agreeable Argument, equally persuasive to the generous and good natured Soul, is the pleasing Comfort our own Hearts will feel by giving Assistance towards restoring the disabled Husband and Parent to his distressed Wife and Children, struggling hard for a slender Sustainance, whilst He wanted Limbs and Strength to supply it. What Joy will likewise arise in that kind Heart that hath been instrumental in giving Health to the Diseased, Vigour to the Enfeebled, immediate Repair to those, who suffer by sudden and unforeseen Accidents, enabling them not only to procure a Support for themselves and Household, but to become Serviceable Members of the Community? Let these Reflexions be often called to Mind, and no Doubt can then be had of your being ready to distribute and glad to communicate to so useful and excellent Purposes. Above all, be assured that the Time will come, when You will know a truer Pleasure and greater Contentment from your Deeds of Charity to your Poor Brethren, than

known Variety of really distressed and miserable Objects. It is an undeniable Excellence in Institution of this Hospital that its Doors are open to the helpless and distempered Poor of every Nation under Heaven (a good Emblem of the noble and truly generous Spirit of the Christian Religion) without any other Distinction, than that of their unhappy Case having not the least probable Hopes of finding Benefit in it. The larger the Number You relieve, the more extensive your Deeds of Charity are, the greater will be your Reward in Heaven.

THE deplorable Circumstances of the Objects now recommended to your Commiseration, would extort (I can hardly believe otherwise) from the most covetous, the most narrow-spirited Lover of himself and his Money, an Alms towards the Ease and Refreshment of such grievous Sufferers.

POVERTY and Pain are surely two of the forest-Evils under the Sun; their combined Torments are *sharper than any two edged Sword* (if I may be allowed to apply the Apostle's Expression to this Subject) *piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow.* Who then, that is not quite void of Humanity and of the Bowels of Compassion can

than from all you have layed out to gratify your
Pride, Voluptuousness, and Sensuality. No-
thing will exceed the solid and well-grounded
Satisfaction of the good Man, but the infinite
Reward He will receive from the God of all
Mercy in that Blessed Place, where Charity
never faileth. I shall close all with an Admo-
nition that a good Father gave to his Son,
Jobit, iv. The Book indeed is Apocryphal,
but the Advice is Canonical and Good.

*Give Alms of thy Substance, and when thou
givest Alms let not thine Eye be envious, neither
turn thy Face from any Poor, and the Face of
God shall not be turned away from Thee. If
thou hast Abundance give Alms accordingly; if
thou hast but little, be not afraid to give accord-
ing to that little. For thou layest up a good
Treasure for thy self against the Day of Ne-
cessity. For Alms is a good Gift to all that give
it in the Sight of the most High.*

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